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URSINUS COLLEGE BULLETIN

Volume XV.

JANUARY 15, 1899.

Number 8.

Ursinus College Bulletin

EDITORIALS.

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THE forthcoming series of contributions by Professor Reichenbach will appear in a booklet of about eighty pages, to comply with a request to furnish the production in a more convenient form. The limited number to be printed will only be increased if the friends of Christian education send a sufficiently large number of estimates of the probable number of copies wanted, in their respective localities, to warrant the issuing of a larger number than the editor contemplates. The price in neat paper covers will be 25 cents. Address, Prof. A. Reichenbach, Trappe, Pa., before February.

* * *

AS we are on the eve of the mid-year examinations the students could do nothing that would redound more to their own credit and to the credit of the college than to adopt the honor system in examinations. If the students, in public meeting or by written pledge would place the stamp of disapproval on every attempt to defraud in examinations there could be no doubt of the result. The excuse for cheating because the professor is watching would no longer be used as a cloak to hide the real cause for the dishonesty. The honor system has been tried with marked success in several institutions in our country and under its workings there has been created such a public sentiment for honesty in examinations that no student dare attempt dishonesty for fear of being driven from the institution. This system can be introduced by the students and by them only. Why not begin now and accomplish this most desirable result?

LITERARY CONTRIBUTIONS.

ZWINGLI ON THE CHRISTIAN EDUCATION OF YOUTH,

WITH A SKETCH OF HIS EDUCATIONAL CAREER AS AN INTRODUCTION.

Copyright, 1899, by Alcide Reichenbach.

PREFACE.

Ulrich Zwingli is well known as a reformer and theologian of the sixteenth century, but he is not so well known as an educator. Readers who have access to Zwingli's complete works and have time to collect from them what belongs to his educational career, will feel rewarded for the time spent in such work; but most persons interested in Zwingli have no time for research of this kind, and all such will be glad to read this little book.

As a matter of fact, the educational side of some religious leaders has not been presented in the history of education, fully enough to do them justice. The religious activity of these men involves an educational activity which, in many cases, is truly remarkable.

Several years ago, we read a reprint of Zwingli's educational treatise in the original dialect of Zurich. The peculiar charm of this dialect and the interest in the subject treated by Zwingli induced us to translate the treatise for our own satisfaction. Having been repeatedly advised to have this translation published, we finally proceeded to revise it for publication, and to write, also, as an introduction to it, a sketch of Zwingli's life from an educational point of view.

Zwingli first wrote his treatise in Latin and it was printed at Basel, in 1523,

under the title, "*Quo pacto ingenui adolescentes informandi sint, Praeceptiones pauculae, Huldricho Zuinglio autore.*"

The Christian spirit of the treatise does not appear in this title, which means, "*In what manner noble youth ought to be instructed; a few precepts. Ulrich Zwingli, the author.*" What the language of heathen Rome omitted in the title, Zwingli inserted, in preparing an edition, in the dialect of Zurich, for his Christian countrymen. It was printed in 1526, by Christoffel Froschauer, at Zurich, under the title, "*Wje man die jugendt in guoten sitten vnd, Christenlicher zucht vferziehen vnnnd leeren soelle, ettliche kurtze vnderweysung, durch Huldrychen Zuinglin beschriben.*" In English, this title reads thus: "*How one ought to bring up and instruct youth in good manners and Christian discipline; a few short precepts, written by Ulrich Zwingli.*" That he prepared this text himself for the printer, is the opinion of Director Israel, Zschopau, Saxony, and of Professor Staehelin, Basel, Switzerland. The latter is the latest standard authority on Zwingli's works, and the former selected this text, as the one from which to publish a reprint, for his collection of rare pedagogical works of the 16th and 17th centuries, rather than to follow the Latin edition of 1523 or the South German edition of 1524.

It is Director Israel's reprint that we have translated into English, with little reference to any of the modern German texts on the life and works of Zwingli, in order to catch more fully, if possible, the spirit of Zwingli from the treatise, even if, occasionally, good Eng-

lish could have been much more easily written from the excellent modern German works.

We are greatly indebted to Director Israel for the following:

"The permission which you desire to publish, in English, my pamphlet on Zwingli's Christian Education of Youth is hereby cheerfully granted and I wish you success in your undertaking,

With great respect,
A. ISRAEL."

We are also indebted to our countryman, the Rev. E. A. Hofer of Philadelphia, for hints on the dialect of Zurich.

For subject-matter on Zwingli's educational career, acknowledgment is hereby made to Christoffel's life of Zwingli, Van Horne's *The Mountain Boy of Wildhaus*, Blackburn's *The Patriotic Reformer*, Moerikofer's *Zwingli*, Cochran's *Zwingli*, and Staehelin's *Life and Works of Zwingli*, in two volumes. We hereby tender our sincere thanks to Dr. David Van Horne for permission to use illustrations from *The Mountain Boy of Wildhaus*.

In closing we may remark that Zwingli's treatise on the Christian Education of Youth was translated into English with title and date as follows: "*Certeine Preceptes gathered by Hulricus Zwinglius declaring howe the ingenious Youth ought to be instructed and brought vnto Christ. Ippeswich, 1548.*" The present translation from the original, together with a sketch of the educational life of Zwingli, it is hoped, will add new interest to the study of Christian education in the Reformation period.

ALCIDE REICHENBACH.

January, 1899.

GERMAN EDITOR'S PREFACE.

"Desshalb sol man den juengling zuo den brunnen wysen."
—Zwingli.

The following short treatise was dedicated by Zwingli, in 1523 to Gerald Meyer, his step-son, who had just returned from the bath and who fell with Zwingli in the battle at Cappel, October 11, 1531. Zwingli did this in accordance with a custom then existing among persons whose friends were at the baths or had returned, as was the case with Gerald Meyer. The manuscript was in *Latin* and was published during the same year, at Basel, by Jacob Ceperin, who was one of Zwingli's friends. In 1524 it appeared in Augsburg in connection with Melanchthon's *Elementa Puerilia*; and in the same year it was also published at Zurich, by C. Froschauer, the publisher of Zwingli's works. The treatise is also found in a collection of 21 papers on pedagogical subjects, making 676 pages, published at Basel, in 1541; but Zwingli's name is withheld, the author being designated by the phrase, "Written by a Christian theologian." In the latest edition of Zwingli's works, this treatise is found in volume IV., page 148.

Already in the year 1524, a translation into German appeared, no mention being made of the place of publication. The title-page contains an illustration symbolizing the occasion for writing the little treatise; a youth receives from the hand of a learned man a book in return for a cock, the symbol of convalescence. Water-jugs placed beside a table symbolize the bath. Jacob Leporin is named as publisher. This edition, republished, in 1844, by K. Fulda, is erroneously rep-

resented by him as the first and only one hitherto published.

A new translation into German, published in 1526, by C. Froschauer, at Zurich, differs materially from that of 1524. In his preface to the second edition, published in 1846, editor Christoffel says, "the text appears in literary German, in the spirit and language of Zwingli (i. e., in Zwingli's dialect), whereas the translation of 1524 is written in the dialect of the Upper-Rhine, which is entirely different from the dialect of Zwingli." The translation made at Zurich, in 1526, is, by comparison, more easily understood, more impressive, more popular, and in many passages more exact than the translation of 1524. The following are examples:

Translation of
of 1524.
Basel (?).

Als ich nu wiewol
nach fleyssiger Durchsuo-
chung des kunstreichen

haussradts, in kain weg das erlangen
mocht, war das noch vberig, etc.

Original Text.
Basil, 1523.

Docta autem, perlus-
trata, quamvis diligenter,
omni supellectile, cum praestare nulla via
possemus, reliquum erat, etc.

Translation of
1526. Zurich.

Diewyl aber ich (wie-
wol ich flyss angekert
hab) kunstlichs dir nit leisten mocht hat
mich beduoht nit on nutz sin, so,
etc.

Translation of
1524.

Ich hab mir auch hie
nicht fuergenommen an
der wiegen anzuoheben, auch nit an der
ersten leer, etc.

Original text.
1523.

Neque hic propositum
est a cunis ordiri, sed ne-
que a rudimentis, etc.

Translation of
1526.

Min fuernemen aber ist
nit, das ich hie setzen
woelle soeliche vnderwysungen, die man
den kinden von der wiegen an geben

soelle: ouch nit wie man die aufahen-
den schuoler erstlich berichtet, etc.

Translation of Woelche bewegung so
1524. wir sy im kraut abha-

wen so haben wir, etc.

Original text. Quem adfectum si in
1523. ipsa herba reciderimus,

jam nocentissima peste mentem libera-
vimus.

Translation of Vnd wo wir dise an-
1526. faechtung dess gyts (Gei-

zes) vnds orgfaltiger angst, glych so sy an-
facht gruenen, abhouwen vnd vssrueten,
werdend wir, etc.

In the second sentence the expression "erste leer (for *rudimenta*) will probably be misunderstood at first, particularly as it was used in an entirely different sense, only a few sentences before this one (i. e. *primae praeceptiones*). In the third sentence, *affectus* is translated simply "bewegung."

The translation of 1526 is neither concise nor closely literal (since Zwingli is believed to have made it himself), but it renders the sense of the Latin clearly and unequivocally. It freely adds the necessary words or clauses, where the brevity of the Latin interferes with the spirit of the German. Where the Latin text makes learned or unusual allusions to the subject, his translation omits them or substitutes plain language. The translation of 1524 closely follows the Latin.

It is worthy of note that K. Fulda regarded Jacob Leporin as the printer and publisher of the translation of 1524. Masius, however, who comments fully on the contents of the treatise and on Zwingli's pedagogical views, in Schmidt's Encyclopedia X., 771-782, ascribes the editing of the treatise to Ceporin, Zwingli's friend, and proof-reader at the press of the celebrated Andrew Crandander,

in Basel, whence, through Zwingli's influence, he was called to the gymnasium in Zurich, in 1525, where he died the same year. The name Leporin would thus seem to be a striking typographical error. Gueder, in Herzog's Realencyclopedia, XVIII, 720, says that the treatise is rich in excellent hints and is of value in regard to Zwingli's views of man's destiny. He finds the following to be characteristic of Zwingli: *Christiani hominis est non de dogmatis magnifici loqui, sed cum Deo ardua semper et magna facere*. Further on: *Non ut nobis vivamus nati sumus, sed ut omnibus omnia fiamus*. Lastly the motto: *Ad fontes igitur hic noster mittendus*, etc. This passage referring to the study of the New Testament in the original, here admits a wider application.

The text is faithfully reproduced from a copy in the city library of Zurich, except that some abbreviations were expanded and several typographical errors, found in the original, were corrected.

The registrar of the board on the lexicology of the Swiss dialects, Mr. F. Staub of Zurich had the kindness to have a transcript made and to compare the proof-sheets printed therefrom, with the original. For this kindness and for making valuable additions to the notes, we here also express our sincere thanks.

A. ISRAEL.

Zschopau, September 1, 1879.

A SKETCH OF ULRICH ZWINGLI'S LIFE AS RELATED TO EDUCATION.

Switzerland, which is about one-third as large as the state of New York, has been the scene of many remarkable events in history. The ancients called

the country Helvetia and the inhabitants were called Helvetii. They belonged to the Celtic race and were conquered by Marius and later, by Cæsar. In the sixth century of our era the Franks subdued Helvetia, and from 1273 to 1291 Rudolph I., German Emperor, ruled over the territory, which was then called Higher Germany. August 1, 1291, ushered in the Swiss Confederation. All these are significant events, but the dawn of the Reformation in Switzerland overshadows them all, in far-reaching results. The Swiss Confederation has taught the world lessons of civil liberty; but the Reformation, begun so early in Switzerland, has taught the world lessons of religious liberty, which perpetuates civil liberty and frees the human spirit from the shackles of sin and death.

In the Providence of God, Ulrich Zwingli was called to be the pioneer and leader of the Reformation in Switzerland. He was the third son of his father, whose name was also Ulrich, and was born on New Year's Day, in the year 1484, near the mountain village Wildhaus, located in eastern Switzerland, near the source of the Thur, a tributary of the Rhine, and about twenty miles south of Lake Constance. If a traveler were to start at Basel and go a little south of east, in a straight line, for about forty-five miles, he would reach Zurich; and by continuing on the same line, about forty miles further, he would reach Wildhaus.

Young Ulrich inherited a strong constitution and an active, penetrating mind from his hardy and intelligent parents. His father, though a plain, simple mountaineer, had the honor of being elected magistrate of the parish. Ulrich learned many lessons from the book of nature, before he enjoyed the advantages of a school.

The clear, bracing mountain air imparted vigor to his body and stimulated his mind to great activity. The majestic Alps, the beautiful pines, the tender grass, the lovely flowers, the wild animals, the grazing herds, and the yodel of the happy peasants taught him lessons of the true, the beautiful, and the good, which had their effect in molding his character and in shaping his career. The huge, solid rocks which the first confederates beheld on all sides, foreshadowed to them the stability of the confederacy; the Alpine peaks which surrounded Zwingli in his early youth, afterwards became to him the fingers of nature pointing to heaven, the sparkling springs were emblematic of the water of life, and the pure air was indicative of the pure Gospel truth freely offered to all mankind.

When Zwingli was eight years old, he was sent to his uncle, Bartholomew Zwingli, at Wesen, about twelve miles southwest of Wildhaus, in order to attend school. Having been instructed somewhat in the Scriptures by his grandmother and being eager to learn, young Ulrich made good use of his time in the primitive little school at Wesen. It may have been in his uncle's house, as many teachers of children in those days went from place to place, to teach in private houses. His uncle who was the village priest, no doubt did much to encourage him, and helped him in his studies.

The subjects studied in the elementary schools of that time were music, grammar, and probably writing. The grammar included some reading and orthography. Books were very scarce and not adapted to the wants of children, as printing had been introduced into Swiss towns only about fifteen years before this time. Most of the teaching was oral and very

imperfect. The children had to repeat what the master told them and if they did not remember it, when it was again called for, they were often severely punished. Young Ulrich found it an easy matter to make rapid progress. Indeed, at the end of the second year, he had made so much progress, particularly in music, that his uncle thought it best to send him to a higher school, where he could have teachers who could teach him what he did not already know.

This picture of elementary schools, though gloomy, is much brighter than the one drawn by the historian in referring to the educational status of the same canton two centuries prior to this time, when he says: "Of all the monks in the convent of St. Gall there was but one who could read and write."

In conversation with Ulrich's parents his uncle expressed his desire to have the boy sent to his friend, George Binzli, master of St. Theodore School, at Basel. This city had become a seat of learning through the founding of its University, in the year 1459. The existing schools were improved thereby and others were established. Ulrich could not go to the University, but he was well prepared to enter St. Theodore School. Accordingly, no time was lost, and Ulrich was sent to Basel in 1494, where he remained three years, studying Latin, music, and dialectics.

It was quite a trial for a lad of ten years to be sent to school so far from home; but Ulrich was studious, and the religious influence of his home, as well as that of his uncle at Wesen, had already so fostered in him the sense of duty that he soon adapted himself to his situation and entered with zeal upon the course of study in the new school. His

talent for music was developed so rapidly that he delighted his companions and became a leader among them. In debate, which was a very popular exercise in the universities and which had even found its way into the schools, he soon exhibited wonderful power; and before the end of the third year, he became a peer to those who were older than he was. Master Binzli, though strongly attached to Ulrich, decided that another school should be selected for him. Having arrived at the age of thirteen years, Ulrich was able to pursue higher studies than those which he pursued in St. Theodore School.

After consultation with his parents, his uncle assisted young Zwingli to enter the school of Henry Woelflin, also called Lupulus, at Bern, which was fully as far from home as Basel. The latter city had few attractions for the young mountaineer, as it lies in an open plain, where the protection of rocky walls and high peaks was wanting; Bern presented the windings of the Aar to young Zwingli's eye, as Basel did the beautiful Rhine, and although built in a wide valley, the snow-capped mountains could be seen so well from Bern that he doubtless felt as though he were nearer home than at Basel.

Henry Woelflin was a learned man and had traveled in Palestine, Greece, and Rome. Thoroughly versed in the ancient classics and in history, and, withal, a poet of no mean rank, he was well prepared to found "the first academy of learned languages in Switzerland," or according to Myconius, the first Swiss humanistic institution.

Young Zwingli here found food for his vigorous mind and entered zealously upon the study of the Latin classics, in

which he became so proficient that he tried to imitate the Latin poets. His poetical turn of mind was here brought to light and his skill in music became so great that he could play upon any instrument then in use. He sang well and exhibited wonderful powers of speech. He learned to speak Latin in a more finished style than that of his native Swiss dialect. Never afterwards did the love for classical literature grow cold in Zwingli's active life.

The Dominican monks, charmed by Zwingli's ability as a musician, tried to induce him to join their order. It seems that he wrote to his father, in regard to the matter, who at once called him home, in order to save him from the terrors of the monastery. Thus Zwingli studied at Bern, from 1497 to the latter part of the year 1499, preparing himself for entering a university.

According to the advice of his uncle, Zwingli was sent to the University of Vienna, where he was matriculated in the year 1500. The journey was at least four times as long as the one he had just made, but Zwingli was now sixteen years old and a long journey would be inspiring to him. The prospect of attending the University of Vienna, a flourishing institution having a history extending over a period of 135 years cheered his heart and made him feel that his desire for knowledge would be satisfied.

At this institution Zwingli was associated with students whose intellectual attainments were quite congenial to him. The names of some of them were afterwards recorded in history. One of his associates was later on known as Doctor Eck, the greatest Catholic theologian of Germany and a powerful opponent to Luther.

(To be continued.)

COLLEGE NEWS.

ZWINGLIAN SOCIETY.

The society has entered upon a new era. While *progress* has ever been the watchword of the society, yet the step recently taken was altogether a new one. The faculty having passed a resolution that ladies were permitted to unite themselves with the literary societies, the following recently joined and were initiated as active members: Misses Katie E. Laros, 1900, and Bertha Moser, 1902, both of Collegeville.

The society will hold its anniversary on Friday evening, March 24th, at 8 o'clock, in Bomberger Memorial Hall.

SCHAFF SOCIETY.

On the evening of January 6, the society held a mock court trial. Accusation was brought against V. S. Rice of stealing an interlinear translation of Virgil from the room of A. C. Ohl. W. R. Stouchart was the lawyer for the plaintiff while the Hon. J. M. Whittock argued the case of the defendant. After the witnesses had testified, the jury adjourned. The verdict of the jury was "guilty" and the judge, J. M. Stick, sentenced Mr. Rice to ten years imprisonment and hard labor.

FACULTY RECEPTION.

Notwithstanding the threatening weather on Thursday evening the 12th inst., the reception given by the faculty at Olevian Hall, was largely attended.

Misses Hendricks and Casselberry rendered an instrumental duet, and Mr. Bell sang a solo entitled: "The ship I love."

The following acted as ushers: Garrett, '99; Butz, '99; Bickel 1900; Gildner, 1900; Ohl, 1901 and Moyer, 1902.

Y. M. C. A.

The Rev. Stanley L. Krebs, Reading, Pa., will deliver his famous lecture, entitled, "The Leaky Log of a Lazy Land-lubber," under the auspices of the association, on Thursday evening March 2, in Bomberger Memorial Hall.

Mr. S. M. Sayford a renowned Y. M. C. A. worker, of Boston, and College Secretary Soper, spent January 13, 14 and 15 at the College in the interest of the work.

Mr. Sayford conducted services on Friday and Saturday evenings in the Y. M. C. A. Hall, which were of the highest spiritual nature. He propounded the truth with great force and vigor and brought it home to every one in divine presence.

On Sunday afternoon he gave an interesting and soul convicting talk on "Habits."

On Sunday evening he conducted the services in Trinity Reformed Church, when he spoke on the growth of different steps taken in our spiritual lives.

The series of services conducted were productive of much good. Mr. Sayford is thoroughly acquainted with college life and thus was prepared to present such things as are essential to lead a Christian life. It was a source of inspiration to all who heard him, because of the fact,

that his eloquence and great truths came from a heart thoroughly in sympathy with the work. It has marked the turning point in many lives, and the association can await greater things for the future than it has attained in the past.

LOCALS.

Christmas vacation is over.

Semi-annual examinations are coming.

A lecture or entertainment of some kind will now be in order.

Heiges, '98, visited friends in Collegeville during Xmas vacation.

E. W. Christman, 1901, spent Sunday with his parents at Allentown.

Miss Grieg, director of the department of music, has organized a class in vocal music.

We are glad to notice among the enrollment of new students, the names of

Miss Moser and Messrs. Cole, Gristock, and Snyder.

The elocution room which has recently been remodeled presents a very pleasing appearance.

D. E. Hottenstein of Bucknell University was one of the welcome visitors at Ursinus during the past week.

The second of the monthly Faculty receptions was held at Olevian Hall, Thursday evening, January 12.

Kern, 1902, who had recently been called home on account of his grandfather's death, has again returned.

Bickel, 1900, and H. R. Miller, 1902, who had been confined to their rooms with the grip are able to be about again.

He who calls his fellow student a misanthrope is by no means himself burdened with a superabundance of philanthropy.

ALUMNI PERSONALS.

Rev. H. E. Jones, '91, formerly the financial secretary of the college, is meeting with marked success in his new field of labors at Hamilton, Ohio, and is rapidly endearing himself to his parishioners.

Rev. Slinghuff '91, is very successful in his pastoral labors at McConnelstown, Pa. Among other signs of progress we note the dedication, January 1, of a new church free of debt.

Rev. W. H. Erb until recently pastor of Lansford Reformed Church has accepted a call to St. Paul's Reformed Church, Bethlehem, Pa. Rev. Erb discharged the pastoral duties of Lansford

charge for two years as regular pastor and six months, while yet a student in the Ursinus theological seminary.

Rev. Geo. Stauffer, S. T. '97 accepted a call from Newton, N. C. and is now actively engaged in the regular pastoral work of his charge.

Rev. E. Clark Hibshman continues his labors at Stroudsburg, Pa. Through his influence the charge has recently made extensive improvements in their house of worship.

Omwake, '98, has been awarded a prize at Yale Divinity School for excellence in scholarship.

COLLEGE WORLD.

BROWN and Dartmouth will debate March 1.

MANY of our exchanges issued neat Christmas numbers.

LAFAYETTE College has established ten scholarships open only to Cuban young men.

THE Western Maryland College *Monthly* and the Alleghany *Campus* have been added to our exchange list.

A STATUE of Thomas Hughes, the author of "Tom Brown," was recently unveiled at Rugby School, England.

VASSAR College mourns the loss of Professor Van Ingen. The professor had been connected with Vassar since 1865.

REV. Dr. Henry Van Dyke, of New York, has received a call to the chair of Literature in Johns Hopkins University.

HOWARD J. Reeder, Judge of the Superior Court of Pennsylvania, who died at Easton, December 28, was an alumnus of Princeton, class of '63.

REV. G. E. Merrill, pastor of the Baptist Church at Newton, Mass., has resigned to accept the presidency of Colgate University.

THOSE in the American army at Manila who are college men have organized a club known as the University Club of Manila. There are at present about one hundred and fifty members.

THE Franklin and Marshall-Bucknell debate will be held at Bucknell, Febru-

ary 22. The question is "*Resolved*, That the best interests of Cuba would be promoted by annexation to the United States."

PRESIDENT J. G. Schurman of Cornell University has been appointed a member of the Commission to investigate conditions in the Philippine Islands, and has been granted a leave of absence from the University until January 1, 1900. During President Schurman's absence Professor T. F. Crane, present Dean of Faculty of Arts and Sciences and Professor of Romance Languages, will perform the duties of President.

DR. E. C. Richardson, Librarian of Princeton University, recently spoke at the University of Pennsylvania on "College and University Libraries." The speaker gave an account of the growth of these libraries in America, there now being eight with a collection of over 100,000 volumes. These are Harvard, 488,800; Chicago, 306,000; Columbia, 250,000; Yale, 210,000; Cornell, 200,000; Pennsylvania and Princeton, 135,000 each, and Michigan, 104,000. Of these the most rapid growth among the older institutions has been the University of Pennsylvania library which had only 23,000 volumes in 1860. The Harvard library leads all the others in size, value and efficiency of administration, coming nearest to the half-a-million-volume limit which he placed as the lowest consistent working basis for a university library, the income for which should also be not less than \$40,000 or \$50,000 a year.